Z. C. M. I.—The regular meeting of the stockholders of Z. C. M. I. was held in the Council House Building, April 5th, the President, W. H. Hooper, presiding. The President's and Secretary's reports were read and unanimously adopted. A dividend of 2½ per cent. on stock was declared, and over $35,000 carried to the reserve fund. The meeting passed a unanimous vote of confidence in the Institution, its management and officers.

Machinery.—The *Junction* states that Bishop Nathan Davis passed through Ogden on his way to Brigham City, having been to the east and secured the necessary machinery for the new woolen factory. The shipment was very large, occupying three cars, and embracing a set of 42 and one of 48 inch cards, a breaker and finisher with burr cylinder attached, one set double roll cards, one picker, one beaming machine, one jack with 240 spindles, two 40 inch cassimere looms, one 90 inch blanket loom, one doubler and twister, and other machines of different kinds, presses, belts, etc.

Utah Northern.—A party consisting of S. S. H. Clark, Esq., Hon. Moses Thatcher, Geo. W. Thatcher, Esq., and several other gentlemen, were having a run over the Utah Northern Railroad, to attend to the legal delivery of the road to Mr. Clark, in pursuance of its late sale. The party intended going about fifteen miles beyond Franklin, on the extension. On the portion of road now being constructed a broader grade will be built, longer ties and heavier track iron laid. In fact, it is intended to make the road one of the best narrow guage lines in America, so that trains will be able to run on it at the rate of forty miles an hour.

Leather Specimens.—Samples of leather have been received at Z.C.M.I. from the tanneries of Smithfield, Nephi, Springville, Tooele, Provo, and Payson, and Hunter & Morris of this city. Hunter & Morris show some dressed skins for linings that are not excelled east or west, and some very fine calf skins. According to the comparative facilities of the several tanneries, a line could scarcely be drawn between the productions, which are good beyond expectation. In cowhide, in consequence of advantages in machinery, Tooele comes up a little ahead. Smithfield shows some commendable harness leather, and the calf grained of Provo is very fine. But there is not an indifferent sample in the lot, exept in the matter of sole leather, which is somewhat behind.

Public Spirited.—The Young Ladies' Retrenchment and Young Men's Improvement Societies of West Jordan Ward did a public spirited thing lately. The members turned out, broke up an acre of land, fenced it and planted it with mulberry trees, with a view to the encouragement of silk culture. The ladies worked with as much energy and zeal as the sterner sex. After these labors were performed, the members of both associations partook of a bounteous repast, prepared by those who had instituted this movement, and, later in the evening, a few hours were pleasantly spent in the social dance at the new hall. Bishop Gardner is making an effort to have the meeting house lot, eleven acres in extent, ornamented and planted. The people are donating liberally for that purpose.

Creditable.—We lately examined some specimens of ingrain carpet, manufactured by A. W. Gray, of Provo. The production is acknowledged by the best judges to be equal in quality to the same kind imported from the east. The materials used are all good, great care has been taken in weaving it, and the patterns and colors are unexceptionable. Brother Gray is not only able to compete with the east in point of quality, but also with regard to price, the article alluded to being on sale at Z. C. M. I. for $1.25 a yard. He is a practical weaver, having worked at the business both in Glasgow and Philadelphia. He manufactured his own loom, and imported the attachments and patterns from the last named city. If he receives the patronage he deserves, he will make carpet manufacture an important branch of industry in Utah.

A certain clergyman was sent for suddenly to go to a cottage where he found a man in bed. "Well, my friend," said the pastor, "what induced you to send for me?" The patient, who was rather deaf, appealed to his wife, "What does he say?" "He says," shouted the woman, "what the deuce did you send for him for?"

POETRY.

"MY LITTLE CORNER ROCKING CHAIR!"

My memory thou hast precious things,
Beneath the covert of thy wings;
No gems of rare or priceless worth
Can match those sacred things of earth.
One simple thing, one valued thing,—
I dream of thee, and willing bring
My tribute to thy silent care
"My little corner rocking chair!"

When tired or sad, when full of thought,
Thou wast my friend for comfort sought.
And when with peace or joy inspired,
A constant one who never tired;
Loved, when thy swinging rockers sped;
Loved, as my homeward track I tread
Silent—yet ready, always there,
"My little corner rocking chair!"

More, when thy frame was taxed for two,
Rebellion ne'er was heard I vow;
Perhaps my pleasure gave no heed
To jar, or strain, or creaking need,
If this unnoticed was, I ween
'Twas simply that thou wast—unseen.
For then I knew thy friendly care,
"My little corner rocking chair!"

E'en when my arm would sweep around,
Or lip meet lip, with crispy sound—
When Love in subtle ways would tell,
In beaming eye, or pulse's swell;
When that sweet rapture life doth give,
Was centred there in love to live.
No jealous feeling thou did'st share,
"My little corner rocking chair!"

Farewell old friend, my clustering thought
Associates thy use which taught,
That humble things may bar our way,
Or aid to gild our brightest day;
When once again I press thy frame,
May life glow with a holier flame:
Thou shalt my future friendship share,
"My little corner rocking chair!"

H. W. N.

DIED.

LISTER.—At Stirling, Scotland, March 20th, Joan, infant daughter of Robert and Jane Lister, aged 11 months.—Utah papers please copy.

[illegible] was born at Thornley, Lancashire, and was baptized June 24, 1837, by Elder Amos Fielding. She died as she had lived, a faithful Latter-day Saint.—Utah papers please copy.—[Communicated by Elder James Topping.]

HARMAN.—In Merthyr Tydfil, South Wales, April 11th, of pleurisy, Edmund Harman, aged 59 years. He was a faithful and energetic Latter-day Saint, holding the office of an Elder, which he faithfully magnified to the best of his ability, and died firm in the faith.—Utah papers please copy.

DEW.—At Tooele City, Utah, March 25th, of general debility, Thomas Dew, aged 66 years. Deceased was born at East Gaston, Berkshire, England; baptized in 1843; emigrated to Nauvoo in 1844; left there as one of a body guard for President B. Young in 1846, reaching Utah in 1852.—"News."

SMITH.—In Salt Lake City, April 3rd, Ann Elizabeth Bondham, wife of John M. Smith, aged 67 years. Deceased was a native of Somersetshire, England; was an affectionate wife and mother, and a faithful Latter-day Saint.—"News."

ATWOOD.—At South Cottonwood, Utah, April 4th, of inflammation, aged 49 years, Mrs. Simeon Atwood, sen., formerly Mrs. Coats of Glasgow, Scotland.—"News."

SMITH.—In the 16th Ward, Salt Lake City, April 6th, of pneumonia, Alfred Jason, son of Prest. J. F. and Edna L. Smith, aged 15 months and 23 days.—"News."

CONTENTS.

Chapters from the Life of Prest. Brigham Young 257
Leaves from the Life of a Man 259
Death of the Drifter 261
[illegible] 262
[illegible]—The Holy Spirit of God—Died—[illegible]—Stars Wanted—Releases and Appointments 264
Abstract of Correspondence 265
Minutes of a District Meeting 268
A Visit to the Lepers 270
Utah News 270
Poetry.—"My Little Corner Rocking Chair!" 272

LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, HALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—*Isaiah* liv, 17.

No. 18, Vol. XL. Monday, May 6, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MCKEAN REGIME. HISTORY OF THE PROTRACTED EFFORTS TO JUDICIALLY MURDER THE FOUNDERS OF UTAH. JUSTICE TRIUMPHANT.

(By Edward W. Tullidge.)

We now come to a period in the life of Brigham Young, which betrays most clearly the overruling hand of Providence. The manner in which he was enabled to confound his enemies and triumph over a most wicked perversion of the United States' laws, and vanquish a band of conspirators against the peace and happiness of the "Mormon" people, as shown in the following record, cannot be regarded as other than providential.

The events to which allusion is made occurred during the years 1870—1-2-3-4, and in the Spring of 1875, finally culminating in the removal of Chief Justice McKean from an office which he had disgraced and abused in a manner to which the world can furnish no parallel. Appointed through the Jesuitical influence of the Methodist Church, and sustained by the combined bigotry of the land, his downfall only came through the sheer recklessness of his despotic and brutal career.

A careful search of the records will reveal how, through such instrumentalities as those of packed grand and petit juries, a corrupt judge, a pretended United States district attorney, appointed by that judge, and the State's evidence of an atrocious murderer, who purchased his own immunity from justice by his perjury, it was intended to consummate the judicial murder of Brigham Young, Mayor Wells of Salt Lake City, Hosea Stout, Joseph A. Young, and other leading Mormons, on charges the most absurd and untrue.

Chief Justice McKean and his co-conspirators had their plans well laid, but "man proposes, God disposes." Chief Justice Chase and his associates, inspired by the God of justice, stepped in at the last moment, overwhelmed the enemies of the Mormons, and scattered to the winds their unrighteous machinations. Before we present the proofs, however, from the records of this most remarkable pro-

vidential interposition to arrest the hands of those would-be judicial murderers, we will give an analysis of the laws bearing upon the case, as expounded by the Supreme Court of the United States.

In the case of Dred Scott, Chief Justice Taney said:

"But the power of Congress over the person or property of a citizen (in a Territory) can never be a mere discretionary power under our constitution and form of government. The powers of the Government and the rights and privileges of the citizen are regulated and plainly defined by the constitution itself. And when the Territory becomes a part of the United States, the Federal Government enters into possession in the character impressed upon it by those who created it. It enters upon it with its powers over the citizen clearly defined, and limited by the constitution, from which it derives its own existence, and by virtue of which alone it continues to exist and act as a government and sovereignty. It has no power of any kind beyond it; and it cannot, when it enters a Territory of the United States, put off its character and assume discretionary or despotic powers which the constitution has denied to it. It cannot create for itself a new character separated from the citizens of the United States, and the duties it owes them under the provisions of the constitution. The Territory being a part of the United States, the government and the citizen both enter it under the authority of the constitution, with their respective rights defined and marked out; and the Federal Government can exercise no power over his person or property, beyond what that instrument confers, nor lawfully deny any right which it has reserved."

A reference to a few of the provisions of the constitution will illustrate this proposition.

For example, no one, we presume, will contend that Congress can make any law for a Territory, respecting the *establishment of religion* or the *free exercise thereof*, or abridging the freedom of speech or of the press, or the right of the people of the Territory peaceably to assemble, and to petition the Government for the redress of grievances. *Nor can Congress deny to the people the right to keep and bear arms, nor the right to trial by jury*, nor compel any one to be a witness against himself in a criminal proceeding.

These powers and others in relation to rights of person, which it is not necessary here to enumerate, are, in express and positive terms, denied to the General Government; and the rights of private property have been guarded with equal care. Thus the rights of property are united with the rights of person, and placed on the same ground, by the fifth amendment of the constitution, which provides that no person shall be deprived of life, liberty and property, without due process of law. And an Act of Congress which deprives a citizen of the United States of his liberty or property, merely because he came himself, or brought his property, into a particular Territory of the United States, and who had committed no offence against the laws, could hardly be dignified with the name of "due process of law."

So, too, it will hardly be contended that Congress could by law quarter a soldier in a house in a Territory without the consent of the owner, in time of peace; nor in time of war, except in a manner prescribed by law. Nor could they by law forfeit the property of a citizen, in a Territory, who was convicted of treason, for a longer period than the life of the person convicted; nor take private property for public use without just compensation.

The powers over person and property of which we speak are not only *not* granted to Congress, but are in express terms denied, and Congress is forbidden to exercise them. And this prohibition is not confined to the States, but the words are general, and extend to the whole Territory over which the constitution gives power to legislate, including those portions of it remaining under Territorial government, as well as that covered by State government. It places the citizens of a Territory, so far as these rights are concerned, *on the same footing with citizens of the States, and guards them as firmly and plainly*

against *any inroads* which the General Government might attempt, under the plea of implied or incidental powers. And if Congress itself cannot do this—if it is beyond the powers conferred on the Federal Government—it will be admitted, we presume, that it could not authorize a Territorial government to exercise them. It could confer no power on any local government, established by its authority, to violate the provisions of the constitution.

Now let us see what Chief Justice Chase said in the Englebrecht decision:

The theory upon which the various governments for portions of the Territory of the United States have been organized has ever been that of leaving to the inhabitants all the powers of self-government consistent with the supremacy and supervision of national authority, and with certain fundamental principles established by Congress. As early as 1784 an ordinance was adopted by the Congress of the Confederation, providing for the division of all the Territory ceded, or to be ceded, into States, with boundaries ascertained by the ordinance. These States were severally authorized to adopt for their temporary government the constitution and laws of any one of the States, and provision was made for their ultimate admission, by delegates, into the Congress of the United States. We thus find that the first plan for the establishment of governments in the Territories authorized the adoption of State governments from the start, and committed all matters of *internal legislation* to the *discretion* of the inhabitants, unrestricted otherwise than by the State constitution originally adopted by them.

This ordinance, applying to all Territories ceded or to be ceded, was superseded three years later by the ordinance of 1787, restricted in its application to the Territory north-west of the river Ohio—the only Territory which had been actually ceded to the United States.

It provided for the appointment of the Governor and three judges of the court, who were authorized to adopt, for the temporary government of the district, such laws of the original States as might be adapted to its circumstances. But as soon as the number of adult male inhabitants should amount to five thousand, they were authorized to elect representatives, who were required to nominate ten persons from whom Congress should elect five to constitute a legislative council; and the House and Council thus selected and appointed were thenceforth to constitute the Legislature of the Territory, which was authorized to elect a delegate to Congress, with the right of debating, but not of voting. This Legislature, subject to the negative of the Governor, and certain fundamental principles and provisions embodied in articles of compact, was clothed with the full power of legislation for the Territory.

In all the Territories full power was given to the Legislature over all ordinary subjects of legislation. The terms in which it was granted were various, but the import was the same in all.

The doctrine, in the early days of this government, was that the people who scattered themselves over the Territories, who encountered the Indians, and who built up towns, cities and villages in the Territories of the United States, and erected railroads and telegraphs, should be a State *ad interim*.

This same doctrine was adopted by Congress in 1850; when General Cass in the great discussion on the compromise bill,—when for the first time in the history of our Government, Calhoun and his pro-slavery friends, for the purpose of extending slavery into Territories then free, assumed and declared that Congress could interfere with the *domestic relations* in Territories,—replied: "During the pendency of the Territorial Government they should be allowed to manage their own concerns in their own way. Does not slavery come within this category? Is it not a domestic concern? Is not that the doctrine of the South—of common sense indeed? No Territorial Government was ever established which had not power to regulate the domestic relations of husband and wife, of parent and child, of guardian and ward; and if the inhabitants are

competent to manage these great interests, and indeed the interests belonging to all the departments of society, including the issues of life and death, are they not competent to manage the relation of master and servant, involving the condition of slavery?"

[TO BE CONTINUED.]

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

[CONTINUED FROM PAGE 261.]

The literature of that day was very much circumscribed in ordinary religious families—Bunyan's "Pilgrim's Progress," Doddridge's "Rise and Progress of Religion in the Soul," Fleetwood's "Life of Christ," Harvey's "Meditations among the Tombs," James' "Earnest Enquirer," and Allen's "Call to the Unconverted," with an occasional number of the Methodist Magazine, (the latter filled with short biographies, articles on denominational topics, as conversion, justification, sanctification, and occasional Biblical illustrations,) constituted the lettered range and limit of a simple, yet God-fearing people The Bible, of course, was an unfailing library—it was read much and consulted occasionally, still upon the whole this class of reading stimulated religious thought and warmed religious sentiment, and though its channels were narrow and shallow, it left its "high water mark" on many an impressionable heart. To illustrate the supreme authority of the Bible, our youngster once used the word "muck" before a good religious uncle, and its use was deprecated and established as being improper, because "it could not be found in the Bible." Had the dear old soul lived in these times, his vocabulary would have been curtailed or his standard much enlarged. The little fellows used to be tested as to their reading from the same standard, so it is no wonder that the lad at five years of age had read through the Sacred Book, and garnered many a complimentary sixpence, even from reading so unattractive a selection as the tenth chap. of Nehemiah.

The Bible was indeed "the household God"—the evening reading of its pages, with the prayer following, many a time wooed to slumber by its music the little tossing, play-worn occupant of the not far distant bed; its promises, its characters, and its general contents, thus became "familiar in the mouth as household words," and even now, after the bustle and storm of life, after a history surcharged with incident, and full of travel and change, passages then quoted creep into expression and betray the far-reaching influence of early impression.

The father of our boy was very fond of a quiet stroll, so the little pupil was early initiated into watching the various moods and variety of nature—flowers, grasses, grains, trees, shrubs, birds, butterflies, insects, and animals, were the theme of many a pleasant chat; the returning seasons, the changes of an English climate, an occasional visit to a distant eminence or other town, the proximity of many gentlemen's estates and quiet country seats, the dark plantation and the far-reaching moor, afforded topics of more intense interest and astonishment than had then been discovered in books; the great world of course was unknown, newspapers were rare except in a public house, and magazines were still more rare, so these country walks were the school room, nature was the book, a fatherly hand and fatherly affection turned each illuminated page, until observation became established as a faculty, doing good service and bringing testimony to the value of its teacher, even unto now.

Methodism had passed at that time its first stages—retreating from the highways and hedges, it was curbing its original warmth and enthusiasm within its rapidly multiplying chapel

walls; it had now become respectable, and lost in a measure its ostensible mission among the masses; this had roused a protest which finally led, under Hugh Bourne and his associates, to the organization of the "Primitive" Methodist Church; "the common people heard them gladly;" religion was brought again to many a door, camp meetings, street preaching, the simple garb of its working ministry won the hearts of many; in doctrine not dissimilar, it yet was an earnest and successful protest (for itself) against worldly pride, against fashion, against expensive churches, and a rather spiritually proud clerical autocracy; laymen under the new system held more influence, and formed, as in its predecessor, the recruiting ground for the future teachers. This was the first exhibit of religious division for many years in the little country town, so the dissenters carried captive many of the most zealous and enthusiastic, and led them off to do battle against Satan in the *substratum* of society. An upper room without ceiling, over a "Bark depot," was the place of meeting, its rafters rung many a time and oft on the Sabbath eve, when the setting sun through uncurtained windows threw its glorifying lustre on the earnest congregation; often at such seasons our little friend found his seat in the pulpit behind the speaker, and felt when singing,

"On Jordan's stormy banks I stand,
And cast a wistful eye,
To Canaan's fair and happy land,
Where my possessions lie," etc.,

as if it was nothing less or more than away beyond the blinding glory of the setting sun.

One of the most pleasant recollections of that distant day is of the father giving out verse by verse that beautiful hymn by Montgomery—

"A poor wayfaring man of grief,
Had often crossed me on my way,
Who sued so humbly for relief,
That I could never answer nay,"

and as the audience joined in its plaintive melody and touching words, it came nearer to reality than any other experience, save when reading the fascinating story of Bunyan's "Pilgrim's Progress," which for very many years left (of all the wondrous travels of patient "Christian,") impressions so vivid that it was considered a narration of pure and simple fact. Most have in their history some remarkable instances of preservation, some of these belong to ours; when quite a little fellow, a cry was made for some medicine, which the father was taking dropped on to a piece of loaf sugar; a momentary impulse to gratify resulted in thirty-six hours anxious watching the recovery from overpowering sleep induced by the soporific dose. Another close shave was during the summer bathing, when father threw his boy to the uncle in the running stream, the grasp was missed, and a pointed willow entering the side below the ribs, kept the body beneath the water till life had near escaped. The last was a few years after, when washing a lot of beer bottles, one containing spirits of turpentine was hurriedly put to the lips and nearly drained before it could be removed; this caused a dangerous and lengthy sickness, which measurably returns to this day when in presence of the pungent liquid.

An incident occurred in the old "Bark room," which hangs like the product of inspiration in the halls of memory; the father had been raised to the rank of local preacher, and in a discourse on the marvelous life of Jesus, the speaker drew what appeared to be a striking character of his subject, and remarked, "what a grand thing it would have been to live in that privileged age, to hear the Savior's voice, to witness his miracles, and to catch the hem of his garment;" he then broke into contrast between that day and his, ending by prophesying that the simple yet sublime features of the early Gospel would be all restored, and "that some of his posterity would live to preach it to the nations of the earth." This pointed, yet uncomprehended prophecy, was "hid in the chambers of the heart," and when "Mormonism" many years after that found our lad a man, the import scarcely then began to dawn upon his mind.

[TO BE CONTINUED.]

FORTY-EIGHTH ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1878.

—o—

FIRST DAY.

In accordance with an adjournment made at the last semi-annual Conference, held in this Tabernacle, the Forty-Eighth General Annual Conference of the Church of Jesus Christ of Latter day Saints, convened at the Tabernacle, Salt Lake City, this 6th day of April, 1878, at 10 a.m. President John Taylor presiding.

PRESENT ON THE STAND.

Of the Twelve Apostles—John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith.

Counselors to the Twelve—John W. Young and D. H. Wells.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, John Van Cott and Horace S. Eldredge.

Of the Presidency of the Salt Lake Stake of Zion—Angus M. Cannon, David O. Calder and Joseph E. Taylor.

Of the Presidency of the High Priests' Quorum of this Stake of Zion—Elias Morris and Edward Snelgrove.

Of the Presidency of the Bishopric of the Church—Edward Hunter and L. W. Hardy.

The weather being unusually fine, there was a large representation from every Stake of Zion throughout the Territory.

Conference was called to order by President John Taylor.

The choir sang,

Earth with her ten thousand flowers,
Air with all its beams and showers,

Prayer by Elder Orson Pratt.

The choir sang,

Softly beams the sacred dawning
Of the great Millennial morn.

Elder Wilford Woodruff said, the fact that we have a Zion, a Church, a kingdom, and a Gospel, should fill our hearts with thankfulness and gratitude that we are connected with such blessings, privileges and responsibilities in connection therewith. Reflecting back for nearly half a century, he was sensibly reminded of the few that now remain of the number who took an active and prominent part in laying the foundation of this great latter-day work. This Church and kingdom was first organized through the ministration of holy angels from heaven, and had been governed since that time by revelation from God. The stick of Ephraim, which is the Book of Mormon, and the stick of Judah, which is the Bible, are standing testimonies to this generation of the truth of the work of God in these last days. The prophecies in each of these books, either have been, or will be, literally fulfilled, even to the very letter, notwithstanding the prevalence of the unbelief that so universally exists among this generation.

He then urged on the Latter day Saints as a community to attend faithfully to the building of Temples, that the ordinances of the Gospel may be performed for those who are dead. God requires this at the hands of this people, and He will abundantly sustain and bless them in their efforts. Spoke of the inestimable blessings that God vouchsafed to the thousands and tens of thousands of Latter-day Saints when they first embraced the Gospel in their own native lands, hence they are a people who have faith in God and will accomplish the great work entrusted to their care. And if we can only obtain eternal life we shall secure the greatest gift that God can bestow on his children. He closed by blessing the whole congregation, and giving a short sketch of his recent visit to St. George and his labor in the Temple.

Elder Lorenzo Snow next addressed the Conference. We are dependent for information upon the Holy Ghost. We may be a little neglectful in availing ourselves of the privileges within our reach when we meet together. The Gospel opens up to our minds a

great and glorious future of exaltations to those who are faithful and abide the conditions, and perform the works necessary under the spirit of revelation, which can only be acquired by a life of purity and devotion to the things of God. A knowledge of God and his Son Jesus Christ is salvation. And the labor imposed upon us by the Gospel is of a two fold nature—temporal and spiritual. Such is the character of this dispensation, and the blending of the two together embraces every duty that constitutes the life of a Latter day Saint. These labors should be characterized by union, according to the revelations of heaven, so that our efforts may be in accordance with the mind and will of God.

No greater joy can be had by the Latter-day Saints, than by acting upon the principles of the United Order, as revealed in the Doctrine and Covenants, and under the guidance of the servants of God who have been appointed under our recent organization, who if they are humble and filled with the Holy Ghost, will labor for the good of the people. If the Latter-day Saints ever become a greater and more mighty people than the rest of the nations of the earth, it will not be on account of superior numbers, but on account of our superior principles, and purity of life made manifest day by day. No men occupying a prominence among the Saints can enjoy the confidence and esteem of those over whom they preside, unless their self-sacrificing and unselfish spirit is made manifest for the good of the people. Many are now needed in the various settlements of the Saints, to lead out in the interests of the people, to open up and establish home-industries, build school houses, meeting houses, etc. There is a stream of constant enjoyment in labering for the interest of others, and accomplishing the great work that God has placed upon us.

Elder B. Young bore testimony to the truth. He was satisfied that God was blessing this people notwithstanding our weaknesses. He regretted that infidelity was existing among some of our youth, and wished that a greater bond of union was in our midst. He deprecated the principle of aggrandisement, to the injury of the people. After a few brief and energetic remarks of a practical application, he prayed that God would bless the Saints during this Conference.

The choir sang the anthem,

Resound His Praise.

Conference adjourned till 2 o'clock.

Benediction by Counselor D. H. Wells.

TO BE CONTINUED.

There are a great many religious people in this funny world who give themselves to the Lord, but seem to forget that their pocketbooks are included in the gift.

THE COST OF ARMIES.—In a *brochure* circulated by the Liverpool Peace Society, it is stated that the ordinary standing army of Russia is 800 000, that of Germany 750,000, that of France 600,000, and that of Austria 500,000. The other nations are armed in proportion. The ordinary peace armies of all Europe amount to about four million men, but the militia and trained auxiliary forces ready for being called out in time of war, make up the aggregate (on the authority of Lord Derby) to the number of seven millions. These are all able-bodied and vigorous men, the very flower of the population, and representing the bread-winners of some thirty million people, at the very lowest estimate. All the homes of people equal to those of six cities, each the size of the vast British Metropolis, are thus obliged to yield up all their adult males to military service, temporarily or permanently! Seven millions represent nearly all the adult and efficient male population of England, Scotland, Ireland and Wales. Estimating the cost of each soldier at only £40 per annum (whilst under arms), those armies annually swallow up, in a totally unproductive way, about 300 millions sterling, or more than four times the revenue of the United Kingdom. In addition to all this, is the cost of guns, war ships, barracks, armor-plate, and a score of other descriptions of military and naval apparatus.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 6, 1878.

"CALLING OUT OF THE RESERVES."

—o—

THIS is one of the great questions now touching the chartered liberties of the English people; the spirit and prospect of war is in the midst of the nations, and each one measures its resources for the coming collision. It is intensely painful to mark our crowding streets, as in little detachments these reserves march off to the appointed rendezvous, where they will be absorbed and utilized in the filling up of the regiments of more experienced men. Many of these report from pleasant homes and comfortable surroundings, their little children, and in many cases the wives, follow in the thoroughfares to get the last lingering look at the point of embarkation, fathers and mothers with swelling hearts gaze upon the beloved son, now marching in the soldier's garb to duties from which he may no more return; and there is an increased feeling of insecurity, for after the reserves come the volunteers and militia, which may touch every hearthstone in the United Kingdom.

Probably in Europe there are millions of men under and learning the use of arms, collossal preparations are being made in every direction for an indistinct something which seems to brood over the earth, commerce is being paralyzed, hundreds of vessels lazily tied in dock wait for brighter times, the inventive faculties of man are turned to the production of destructive implements of deadly precision; the improved rifle, the monster cannon, the dread torpedo, the iron-clad and turret-ship, the quick launch and swift flotilla, all prove the perversion of the engineering and mechanical faculty away from the arts of peace.

Diplomacy seems to have exhausted all its arts, Cabinets are aghast at the looming future, Statesmen holding the helm are jostled hither and thither mid the surrounding billows, and ominous tokens tell fearfully on the popular apprehension, until "men's hearts fail for fear of the things which are coming on the earth;" the picture rivets attention as much by its vast magnitude as by its hideous details; "the times are out of joint," and from many a throbbing heart goes up the ancient prayer, "Give peace in our time, O Lord, give peace;" then as if in sublime mockery of His inability to stem the surging current, "For there is none other that fighteth for us, but *only* thou, O God!"

Diplomacy appears to be at a discount among the demagogues, they seem to

see in war the panacea for dull times and failing trade; in the decimation of a redundant population, more room for those preserved, and some think that Darwin's theory of "the survival of the fittest," would be the result of general conflict and hecatombs of slain. Religious sentiment and theory powerless to cope with the general spirit, clasps hands with the inevitable, and blesses the banners of the contending hosts; its beneficent spirit saturated with human ambition, stung with national pride at presumed encroachment upon vested right and sordid interests, full of fancied insult and wounded honor, lays away the white flag of peace, and wrap its whilom fair proportions in the flaming colors of infuriated and assumed unavoidable war!

These conditions are all the products of human device, they are the legitimate results of human ambition, and consequent upon the rejection of those eternal principles of rectitude and justice, which alone form the foundations of national perpetuity and enduring peace; it would almost seem as if the Almighty intended to arrest the attention of the human race by the fearful failure of the highest types of civilization, to demonstrate that every seed of weakness and evil germinates in a congenial soil, and to look for a solution alone in the fulfillment of that prophetic statement of old, "Every plant which my heavenly Father hath not planted, shall be rooted up!"

The calling out of the reserves, the mobilization of the forces, the drafting of volunteers and calling out of militia, the subsidizing of allies, a general call on all those who are able to bear arms, instead of securing peace, will only tend to the increase of national calamity, to the already fearful burthen of national debt, to the depletion of the armies of industry, the producers of mankind; it will tend to enhance the price of food, to usher in the era of famine, to establish pestilence, to loosen the fabric of society, to set every man against his neighbor, and inaugurate the days of revolution before which institutions will totter, and wealth dissolve as the snowflakes in the summer's sun; privileges, caste, class, subject to the so-called popular elements crying for labor or bread, will hide away in anticipation of the passing storm, "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations; he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall go up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground." (Jer. xxv, 31—33.)

In view of this great day of destruction and calamity, for now nearly forty years, "THE LORD *has been calling out His reserves;* and in all the arrangements a vast contrast between His methods and the methods of men is abundantly evident; the Lord's reserves have not been called out for fighting in the Gentile fashion, "the weapons of their warfare are not carnal but spiritual, mighty through God to the pulling down of the strongholds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x, 4, 5.) This has been a quiet process, they "have not gone out with haste nor by flight," but it has been deliberate; after being "called and

chosen," they have been gathered from the nations of the earth to the place appointed; this is the great preparatory work, the forming of a nucleus, or the laying of the foundation for the kingdom of God upon the earth." The preaching of the Gospel has been the means, this is "the ensign" lifted up "to the nations from afar," the gathering of the last days to "the mountain of the Lord's house that shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it; many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law." (Isaiah xi, 2, 3.)

These reserves are of all nations, "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." (Ezek. xxxiv, 11—14.) This until "it shall no more be said, The Lord liveth, that brought up the children of Israel out of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." (Jer. xvi, 14, 15.) "Send forth the Elders of my Church," saith the revelation, "unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly upon the Gentiles, and then upon the Jews. And behold, and lo this shall be their cry, and the voice of the Lord unto all people, Go ye forth unto the land of Zion, that the borders of my people may become enlarged, that her stakes may be strengthened; and that Zion may go forth unto the regions round about;—yea, let the cry go forth unto all people." (Doc. & Cov. sec. cviii, par. 3.) These are the Hunters and Fishers (of the Lord) according to Jeremiah, as to their occupation; the messengers and witnesses of the Almighty as to their official character, they bear "the burthen of the word of the Lord," and by them hath he commenced to take "one of a city and two of a family," and bring them to Zion, there to "give them pastors according to his heart, who shall feed them with knowledge and understanding."

Many of the Elders who have felt discouraged at their apparent non-success, may realize from the above that they are not expected to convert the world any more than Jesus did, who said, "I pray not for the world, but for them which thou hast given me, for they are thine;" "because they are not of the world, even as I am not of the world;" "If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you." And now there are without doubt thousands in the midst of the nations who will receive the Gospel, unknown as yet may be, but as in the experience of Elijah the Prophet, who when complaining to the Lord at the general success of apostacy, "I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenants, thrown down

thine altars, and slain thy prophets with the sword, and I, even I *only*, am left, and they seek my life to take it away. And the Lord said unto him..... Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix, 14, 18); so it will be with the Elders. These were his reserves, and in the times of deep apostacy, many thousands have been found, and many more will yet be gathered; some will get away the present season in obedience to the call from heaven, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues;" and from year to year the process will be continued, moving the reserves to the general camps of Israel, where they will be absorbed and utilized among the organized regiments of experienced "soldiers of the cross;" there, their training in discipline will be perfected, if they are faithful in the path of duty and to the appointed word of command.

In noticing the movements of these governmental reserves, we are struck to see the number of ties which are severed, at the weeping and sorrow, and at the very common use of stimulating liquors; all this is reversed with the reserves called out of God, there is no grief or sorrow at parting, no broken ties, no desolated homes, no prospective poverty; no anxious peering into the dark and cloudy future, no fight in an unknown or unjustifiable cause, no vain display; but the spirit is peace, the object is union, the life is as saviors upon Mount Zion, for "the ransomed of the Lord shall return there, with songs of everlasting joy upon their heads, and sorrow and sighing shall forever flee away."

All hearts, while watching "the signs of the times," take joy in having sworn allegiance to the heavens, and they hail with intense anxiety the Lord's effectual "calling out of His reserves." H. W. N.

EMIGRATION NOTICE AND INSTRUCTIONS TO EMIGRANTS.

—o—

THE FIRST COMPANY of this year's emigration will leave Liverpool on Saturday, May 25, 1878. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

FARES FROM LIVERPOOL TO OGDEN.

Adults: 12 years old and upwards	£14	14 0
Between 5 and 12 years	7	7 0
,, 1 and 5 ,, ...	2	0 0
Under 1 year	1	0 0

The above rates are to Ogden only. We will book emigrants to the following points on Utah Railroads for additional fares, as follows:—

Ogden to Salt Lake City	£0	4 2
,, Provo	0	8 4
,, York—southern terminus U.S.R.R. ...	0	12 6
,, Brigham City...	0	2 10
,, Logan	0	6 3
,, Franklin	0	8 4

On the railroads children between 5 and 12 years go at half fare, under 5 years, free.

Emigrants should be here on Friday, May 24th, to secure their tickets and go on board the ship same day.

LUGGAGE.—Adults are each allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts,

unless they have money to pay for its transportation from New York; as it WILL NOT be paid for by this Office, nor by Elder Wm. C. Staines, at New York.

All luggage should be strongly boxed, and well roped. Canvas sacks are advantageously used for some kinds of luggage and may be had at most of the emigrants' outfitting houses, at from one shilling and ninepence to two shillings and sixpence each.

All luggage should be plainly marked with the owner's name, also Ogden, or Salt Lake City, Utah, U. S. A. Marking should be done upon the box or sack, and with oil paint. When this is not practicable, strips of leather may be used, securely fastened on with tacks, strong twine, or otherwise, but a paper address is next to useless. Luggage wanted on the voyage should have these words marked upon it—"Not to be put below." As a rule, luggage is safer and better in the hold.

Emigrants, or those in charge of companies, should see that their luggage accompanies them, and that it is transferred at the various Junctions where changes are made. It will save much labor and trouble to those who assist the emigrants on their arrival here, if the latter will, so far as convenient book to LIME STREET STATION. Those who expect to be met at the station, should duly inform us of the time and place of their expected arrival in Liverpool—not the time and place of starting. On arrival, emigrants should remain with their luggage. In case there is no one from this office to receive them, some one should at once notify us of their arrival. We repeat, the rest should remain with their luggage.

OUTFIT.—The outfit needed for the voyage is a bed, tin-plate, tin basin, knife, fork, and spoon for each person, and a water-bottle and some soap. All of these articles may be obtained in Liverpool for a few shillings. Emigrants coming from a distance here, should provide themselves with some food. Also a light box or lunch basket to serve from New York to Ogden. A flat box or basket, to stow under the seat is preferable to a deep one. Emigrants must also provide themselves with about ten shillings per adult for provisions from New York to Ogden. Estimated time, with stoppages, nine days.

MISSIONARIES.—The following missionaries were called at the General Conference, Salt Lake City, on Monday afternoon, April 8th:

For England:—George Openshaw, Henry Walsh, J. B. Elder, J. O. Young, Salt Lake City; John G. Jones, T. R. Twelves, Thomas Child, O. H. Berg, Provo; Wm. Bramall, John Maycock, Springville; M. B. Wheelwright, W. G. Sanders, Ogden; Joseph Hyde, Cache County; Jas. L. Bunting, Kanab; Isaac Smith, Brigham City; Louis Bunce, Pettyville; John L. Blythe, Salt Lake City, for Scotland; G. R. Emery, Salt Lake City, for Wales.

Swiss and German Mission:—Gottleib Enz, Richfield; Frederick G. Froerer, Eden; Andrew Hepler, Sevier County; Frederick Formaster, St. George.

Malad Indian Farm:—John S. Jones, Moroni Ward, Alexander Hunsacker, Box Elder County.

United States:—Jesse O. Ballenger of Arizona, John G. Midgley, Salt Lake City, for Iowa and Nebraska; B. F. Cummings, Jun., Salt Lake City, for New England; B. F. Cummings, Sen., Salt Lake City, for Southern States; Cyrus

H. Wheelock, Weber County, for Wisconsin; Wm. Stevenson, Echo, for Nova Scotia; Anthony W. Bissey, Manti, for Maine.

To Ashley's Fork, Green River:—Jos. H. Black, Alma J. Johnston, David Johnston, Parley's Park; John R. Poole, Ogden.

To Arizona:—Wm. Nelson, Jun., Provo; Richard M. Bleak, Wm. J. Hunt, Alma Hunt, St. George; Ole Jensen, Oak Creek; Stephen Wilson, Harrisville.

To Australia:—Fred J. May, Thos. A. Shreeve, Salt Lake City.

To labor among their fellow countrymen in Minnesota, Nebraska, Wisconsin, Illinois and other States:—Anders Hakkansen, Vernon; Peter Jensen, S. Cottonwood; Gustav Thommason, John Larsen, Logan; Christopher Winge, Hyrum; Anders Petersen, Neils Rasmussen, Salt Lake City; Neils Peter Larson Veiby, N. C. Heiselt, Pleasant Grove; Andrew Eglund, Spanish Fork; Mads Yorgenson, Provo; Neils Neilson, American Fork; Paul A. Poulsen, West Jordan.

Names of missionaries called since last Conference who are now in their fields of labor: N. C. Flygare, Ogden, Scandinavia; Hyrum H. Clark, Farmington, Ed. Stevenson, Salt Lake City, Tennessee; J. J. M. Butler, Ogden, United States; John Morgan, Salt Lake City, Andrew L. Johnson, Salt Lake City, David Williams, Salt Lake City, H. W. Barnett, Payson, M. F. Cowley, Salt Lake City, Thomas Weeks, Ara W. Sabin, Tooele City, Joseph Standing, Box Elder, Southern States; J. Z. Stewart, Draperville, Colorado; Erastus B. Snow, St. George, New Mexico; Meliton G. Trejo, Richfield, Arizona; James Allen, Kentucky; Delonnay Deitrich (Priest), Ohio; John G. Thayn, Salt Lake City, United States, Canada, and England.—*Deseret News.*

MINUTES OF A DISTRICT MEETING,

HELD IN THE UNITED COLLIERIES' SCHOOLS, TREORKY, RHONDDA VALLEY, SOUTH WALES, SUNDAY, APRIL 21ST, 1878.

Present from Utah: Prest. J. H. Parry and Elders Wm. N. Williams and Thos. F. Howells, of the Welsh Conference.

11 a.m.

Meeting called to order. Singing. Prayer by Elder Jenkyn Thomas.

Prest. Parry made a few preliminary remarks on the Sacrament of the Lord's Supper, which was then administered by Elders Thomas and Gill.

Elder D. R. Gill, from Pontypridd Branch, spoke upon the coming forth of the Gospel from heaven, and upon the first principles thereof.

Elder T. F. Howells reverted to the unity of the testimony brought by the Latter-day Saints, wherever they are met, all alike testifying that God had again spoken from the heavens, and restored the ancient Gospel to the earth. It is not only necessary to comply with the *form* of the saving ordinances of the Gospel, but these must be administered by those who hold authority, or they are of non-effect. When thus received, the assurance of the Holy Ghost is given to know that the work is of God.

Benediction by Elder W. N. Williams.

2 p.m.

Singing. Prayer by Elder Evan Lewis.

Elder Jenkyn Thomas spoke in Welsh on the principles of the Gospel.

Elder W. N. Williams said that to know the things of God we must have His Spirit; and to read the Scriptures understandingly we must read them in the spirit of prayer. Suggested